

# Miscellaneous Cabinet.

NON QUO, SED QUOMODO.

VOL. I.] SCHENECTADY, SATURDAY, JULY 26, 1823.

[NO. 3.]

## Original Essays.

FOR THE MISCELLANEOUS CABINET.

### NEWS—AGAIN.

Having last week caught a glimpse of the sentiments entertained and enforced on this subject by the favoured Apostle John, and having determined that he held it one of vast importance; it cannot be uninteresting, to inquire also a moment, at the hand of him who was not a whit behind the chief. Shall we not find him like-minded?—Not only do we hear him pour forth the most rapturous strains of thanksgiving for every opportunity of hearing from distant Christians, and embracing every means of conveying to them news of himself, and of those with him—but, how remarkably does he labour to beget in his followers, a lively, a re-acting sense, of the extreme anxiety with which he longed after them all!

After his perilous voyage in bonds, having been thrown into prison at Rome, under the more than inhuman Nero, Paul's unshackled mind continually held sweetest converse with the saints in the ends of the earth. And having, as Lardner infers, employed the former part of his first captivity there in other important correspondence, as well as in teaching the gospel at Rome, in the latter part of the year 62, absent in the body yet with them in the spirit, his unwearied eye, joying, rested upon the christians of Colosse. And now, self-satisfied, unsympathizing professor! Professor guarded by orthodoxy, and walled in, on every side by proud attainments, and finally intrenched within the impenetrable citadel of "The temple of the Lord! The temple of the Lord!"—what words shall I employ to make you understand his feelings towards them? With what words think you he addressed those followers whose faces never yet had blessed his sight? Strange words! Words of unknown import, save to that being whose soul is glowing with at least a spark enkindled by the milder breath of the Spirit Almighty!—"Would that ye knew what great conflict I have for you!" Ah! beloved Colossians! beware lest any man spoil you through philosophy and vain deceit. Heathen sages, backed by all antiquity, are filling your ears with the cry that selfishness is the corner stone of every virtue; and having, at Tarsus, been initiated into all their mysteries, I am well aware, that they would, even now, persuade you that I, who by the command of Jesus have laboured so abundantly to propagate so different a doctrine, am only actuated by the same principle. What! can it be that through your misapprehension of the way in which ye are called to walk, I am thus evil spoken of! Lie ye one to another for advantage? Cultivating instead of subduing, the prejudices of the natural heart, sustain ye the distinctions of Greek and Jew, of circumcision and uncircumcision, of Barbarian, Scythian, bond and free, forgetting that Christ is all and in all? Neglecting to mortify your members, which are upon the earth, allow ye fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry? Thus, through your unworthiness is the gospel both perverted and dishonoured, while Epaphras too hath declared unto us your love in the spirit, and we have thanked God, praying always for you since we heard of your faith in Christ Jesus?—What shall I present as a motive to your watchfulness unto purification—to your furtherance in the gospel?—"Would that ye knew what great conflict I have for you!"

and for as many as have not seen my face in the flesh!—And this I say lest any man beguile you with enticing words. Mark! Notwithstanding these insidious endeavours to wheedle you into a belief that christianity may have its saving effect upon the soul, still leaving the heart and the affections untouched by the weal or the woe of fellow saints—unpenetrated by a sense of the DUTY of gaining an accurate knowledge of the actual state of Zion in the world, that you may rejoice with those that rejoice and weep with those that weep; let it not be even whispered among you that it is possible for one particle of the cold spirit of the world—the blasting mildew of selfishness, to be incorporated with, or to accompany the indwelling of the genuine principles of the gospel."

FOR THE MISCELLANEOUS CABINET.

The brightest, gayest thoughts of mirth,  
If thought to mirth be given,  
Can only lend a charm to Earth,  
But graver, lead to Heaven.

BERNARD BARTON.

Notwithstanding the lightness and frivolity which characterize the worldling, there are seasons of thoughtfulness when the soul sickens at the unvaried scenes of mirth, and involuntarily ponders on those ways which "lead to Heaven." The infatuated son of mirth may riot in debauch, and glut his appetite with the most seductive food that vice can provide; still, how short his triumph! reason resumes her authority, and behold his laurels are gathered to deck the brow of another! He is suddenly transported, by an unerring guide to a region where pleasure loses its disguise, and where vice, hideous and misshapen, steps from behind the scene, and discloses its deformity. In vain does he recal to his mind the delusive phantom; his imagination has lost its wonted vigour, and his mind, overcome with the past, is scarcely able to endure the misery of the present, still less the anguish that is laid up in store for sinful man. No matter with what spirit he may have engaged in the dance of mirth; or with what sanguine expectations he may have looked forward to the goal where the cup of pleasure would overflow; at this important moment reflection interrupts his dreams of joy, and whispers in his ear,

"Though gay companions o'er the bowl,  
Dispel awhile the sense of ill;  
Though pleasure fill the mad'ning soul;  
The heart—the heart is lonely still."

Alas! how melancholy must be the result of the reflections of him who thus unexpectedly loses his hold on all sublimary things, and learns the frailty of man, by the contemplation of his own life! May you, reader, never be thus disturbed by this sudden prospect of the end of all things; but, conscious that "righteousness is immortal," may you constantly look forward to that awful and sublime

catastrophe which must one day proclaim to you, and to the whole race of Adam, the destiny of man, and of his institutions.

## REFORMATOR.

FOR THE MISCELLANEOUS CABINET.

## PRIDE.

Pride may simply be defined, that feeling which leads one individual to suppose he possesses some superior qualities which exalt him above others. It is an "inordinate self-esteem," which all cherish in a greater or a less degree, while all condemn. They seem to say,

"I see the right, and I approve it too,  
Condemn the wrong, and yet the wrong pursue."

Pride, however, is of two kinds—True and False. One merely possesses a just sense of its own dignity; the other, based on self-conceit, grovels with the pigmies of the world.—One should find an assylum in every man's breast, the other should be rejected as a stain upon our nature. True pride is based on no imaginary superiority; its superstructure is raised on an eminence which all acknowledge. It consists not so much in vainly comparing ourselves with, as in a consciousness of a superiority granted by others. It is the pride of the soul which alike disdains vanity without knowledge, and self importance without honour. The former is meek and humble—the latter overbearing and ostentatious.

A. is a youth, just entering upon the world, and in expectation of inheriting an ample fortune. Nature having been lavish of her gifts on his person alone, he struts through life, proud of his own dear excellence. He looks upon all with haughtiness, and thinks none his equal. Acquirements he has none; his mind is like a barren heath, and knowledge is a stranger to him. Followed through life by the sneers and jokes of all who know him, he dies dependant on the skill of the sculptor to transmit to posterity his otherwise unremembered name.

B. is of a character exactly the reverse. Although nature has not been too bountiful to his person, yet she has enabled him to unite, (independent of the aid of art,) the graces of a manly form with that commanding air which carries with it love and respect. In his formation she bestowed all her care in embellishing a mind of superior qualities. His friendships are unbounded—they extend to every circle of society. Learned, he is companion of the scholar—humble, he acquires the respect of the most obscure—and amiable, he is the friend of the world. So praiseworthy and desirable are his virtues, that they depart not with their possessor. No.—the grave may swallow up his mortal remains, but the example of his virtues, like the soul which has soared to its God, is commensurate with time.

Thus different are the lives of these two descriptions of character. Who can hesitate to cherish the one and reject the other? Who can be so unmindful of the dignity of his nature as not to be sensible that knowledge owes all its power and excellency, and virtue, all its happiness and peace, to the currency of this truth:

"The mind's the standard of the man."

PHILALÆTHES.

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*Selections.*

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*From the Columbian Telescope.*

## ON FEMALE EDUCATION.

The following letter was communicated for insertion by a friend of the ladies to whom it is addressed, in the hope that it will attract the attention of our female readers, and that, where instruction is wanting, they will be profited by the excellent sentiments it contains:—

LADIES,

Although my professional engagement as private tutor in the family of your worthy parents, does not require from me a regular course of instruction to the young ladies in the house; although I am duly sensible that unsolicited services are frequently received with indifference or neglect; I cannot persuade myself that the following well meant attempt to impress upon your minds the importance of mental culture to ladies of your age and circumstances in life, will prove unacceptable or unavailing.

It is true, you have completed your school education, and received such a course of instruction there as is usually thought sufficient for the daughters of opulent citizens in this country. You have had the advantage of what is called a boarding-school education; and you have, I doubt not, derived from it as much benefit as may be reasonably expected from such establishments; but whilst I would wish to be understood as intending no reflection whatever, upon either your instructors or yourselves, for the want of care or capacity, I think it expedient to caution you against falling into a not uncommon error, which many young persons are apt to entertain to their prejudice, when they have finished their education, as it is now-a-days quaintly expressed.

Beware of thinking that when you are removed from school, and entered upon a new sphere of action, all your mental pursuits must in consequence, be neglected or abandoned.—Domestic duties will of course occupy the greater portion of your time and attention; and it is very far from my purpose, in thus addressing you, to decry their importance or lower them in your esteem. Your own good sense and candour, however, will readily concede, that you have some hours in the course of the day, which you may very well devote to the improvement of your minds. Such an arrangement would be, I venture to assert, compatible with domestic concerns; and I con-

ceive that a young lady, who rightly apportions her time, cannot justly complain, that "such are the multiplicity of her domestic duties, that she has no *opportunities* for mental improvement." It is indeed much to be regretted that many causes combine to retard the cultivation of the female intellect in this and other countries. The most prominent appears to me the gratuitous and untenable opinion that "woman is naturally inferior to man in point of intellect;" a position to which the enlarged and capacious minds of a host of female writers, particularly in Great Britain, afford the most complete refutation.

Probably it is owing to this prevalent notion of the comparative inferiority of female intellect, that the ladies, as if out of mere politeness in conformity to general sentiment, content themselves with a course of superficial learning, or employ an undue portion of their time in frivolous accomplishments and fashionable amusements. Do not imagine that I wish to deprive young ladies of the gratification which arises from the dance, the piano, or the harpsichord. My object is not to write against the *use*, but the *abuse* of these. I mean not to insinuate that such a preference to merely ornamental accomplishments ever will be the case with those to whom I (from an anxious desire to see nature and art unite to form an excellent work,) take the liberty of addressing these spontaneous observations.

I shall conclude my letter by making you an offer of my assistance towards the improvement of your minds, in any manner I am capable of, and by subjoining for your consideration the following citation from an author to whom the world at large, but especially the rising generation, is much indebted for his literary labours. Writing upon the subject of female education, he observes: "They, (i. e. the young ladies) were initiated each into the science of the needle, and were bred up skilful in all the plain and flowery arts of it; but it was never made a task nor a toil to them, nor did they waste their hours in those nice and tedious works which cost our female ancestors several years of their lives and stitches without number. To render this exercise pleasant, one of them always entertained the company with some useful author, while the rest were at work; every one had freedom and encouragement to start what question she pleased, and to make any remarks on the present subject; that reading, working, and conversation might fill up the hours with variety and delight. Thus while their hands were making garments for themselves or the poor, their minds were enriched with treasures of human and divine knowledge. *At proper seasons the young ladies were instructed in the gayer accomplishments of their age; but they were*

*taught to esteem the song and the dance some of their meanest talents, because they are often forgotten in advanced years, and add but little to the virtue, the honour, or the happiness of life."*

Hoping that your mental improvement will ever keep pace with the anxious wishes of your judicious friends, and that you will, by your superior attainments, evince that you are not in the number of those females who appear as if bred only

"To sing, to dance,  
"To dress, to troll the tongue and roll the eye."

Yours, most respectfully,

AMICUS PRECEPTOR.

Pennywood, Nov. 25, 1819.

*From the Independent Gazette.*

"I'M OF OPINION."

When I hear of a man who spends 50 dollars a year for half pints, complaining of hard times, and scarcity of money—I'm of opinion, that he 'strains at a gnat, and swallows a camel.'

When I see a candidate shaking hands with every vagabond he meets, lounging about taverns and grog-shops, and buying half-pints—I'm of opinion, that he does not possess that noble and high-minded independence which should characterise a public officer.

When I see a man frequently attending courts, and constantly engaged in law-suits—I'm of opinion, that he does not pay strict regard to that portion of scripture which says, "Love thy neighbour as thyself."

When I see a man running in debt for every little article, and swelling merchant's accounts for unnecessaries—I'm of opinion, that before a twelvemonth, he will be crying out, "Hard times, Money's scare."

When I hear a farmer complaining of the scarcity of money, the low price of produce, the unproductiveness of the soil, and the high price of sugar and coffee—I'm of opinion, that he would get along better by making use of domestic manufactures.

When I hear a man talk of the enormous expense attendant on the education of his children, and at the same time clothe them in foreign manufactures—I'm of opinion, that he does not see three inches beyond his face.

When I hear a farmer speak of the superior advantages of other climates and countries, and of the barrenness of our own—I'm of opinion, that he does not rise early, plough deep, or put his shoulder to the wheel.

When I hear our public officers run down, and the measures of government pronounced foolish, by a man who has never read the spelling-book through, and who knows not the difference between a wise and unwise measure—I'm of opinion, that the man so speaking is a bigger fool than he takes himself to be.

But above all, when I hear a man say he can't take the papers because he has not time to read them—*I'm of opinion*, that he has not his freedom and independence so much at heart as the increase of his worldly store.

### Science, Arts, &c.

#### FORMATION OF THE UNIVERSE.

The following extract is from an essay on the formation of the Universe, recently published in Professor Silliman's *Journal of Science*. Those who have a fondness for metaphysical and astronomical speculations, will doubtless give this paper an attentive perusal. The author, Mr. Isaac Orr, one of the instructors in the Assylum for the Deaf and Dumb, in Hartford, has, whatever may be the fate of his theory, given proof of astonishing powers of mind. Professor Fisher, who was lost in the Ship *Albion*, took this essay with him, intending to lay it before the learned of Europe.—*Nat. Int.*

"We are accustomed to find a correspondence between the power and the operations of a wise moral agent; and it is certainly no weak argument in favor of an infinite universe, that a finite one would fall infinitely short of the power of the Deity. It would leave his angelic subjects without any practical proof of his complete omnipotence. It seems, also the most consistent and exalted conception respecting a wise moral agent, that his work is never terminated, and that the power which he possesses is forever exerted. From reasoning, *a priori*, then it seems a very natural conclusion, that each act of creative power is expanded through an infinite plane, and that the successive acts form an eternal series. If this idea appears too grand, let it be remembered that it is formed respecting the works of the Deity. Metaphysical reasoning, however, is not the only ground on which our opinions on this subject may be founded.—We see the celestial systems arranged into forms which are utterly unaccountable, unless their formation has been progressive. The account which Dr. Herschel has given, is only placing one difficulty on the shoulders of another; for it is not less impracticable to account for the position of those ruling luminaries, which he supposes may have marshalled the starry hosts of smaller magnitude into their present regular arrangement without such assistance. If the formation into systems has been progressive, we are perfectly at a loss to say where it began, or where it will terminate. By far the most natural supposition is, that it will have no termination, and had no commencement. If the universe is finite, it is obvious, that, without a constant miracle, of which we find not the least indication, so far as observation can carry us, it cannot be permanent till the whole is collected together in one vast mass, at the common centre of gravity. In like manner, if in the creation of matter, nothing constantly preceded its formation into worlds, a constant miracle would be

necessary to prevent them from approaching each other by gravitation, from empty space, towards the boundless ocean of worlds already created. If we suppose that matter has been eternal, and still perfectly dependant on the Deity for its existence and its properties, and that, on one side of the infinitely progressive plane of formation, it is in a quiescent aerial state, and on the other side collected into worlds, nature obtains a balance, and, unless particular gravitation is absolutely infinite, the ultimate systems must be permanent; and our minds instead of being lost in a chaos of conjecture, form the same conceptions of order through the boundless fields of space, that we derive from observation on the portions which are within our view. These opinions will undoubtedly be adverse to the belief of many, with regard to the meaning of scripture; but whether they are opposed to its real meaning, is a question of quite a different character.—The contests and results respecting the Copernician system cannot be forgotten. If such opinions are clearly and decidedly contrary to the meaning of Scripture, it would be madness and disgrace, as well as impiety and ruin to harbour them. The floods of sophisticated argument by which Scripture has been assailed, have successively subsided, without doing any thing more than to clear away the little obstructions to the perception of its immobility, and to demonstrate to the world that its destiny is to break, and not to be broken. Though the theory is the solution of the problem for which atheists, from time immemorial, have been seeking, and though it may induce perverse and superficial minds to inquire—"Where is the promise of his coming? For, since the fathers fell asleep, all things remain as they were, from the beginning of the creation," yet, on the other hand it carries design through the whole of the universe, and stamps intelligence on all its departments. Should it be asked why comets fly through the system, to threaten ruin on its regular subordinates, and mountains lift their barren and inclement heads only to frown on surrounding fertility, the answer is ready: They are the impalpable dust on an exquisite piece of watch work; mere grains of sand in the corners of an immense and majestic edifice. It appears, from the observations of Dr. Herschel that most, or all of the stars are collecting into subordinate spherical clusters, and forming what he calls "the chemical laboratories on the universe." The principles of gravitation will bring the stars in each individual of these clusters to their common centre of gravity in about the same period of time; and their appearance argues that such will be the result in reality. The universe, then, was not intended to be perfect in its present state; but its various constituent parts adapted and destined to hap-

pier and more sublime realities. It is the shoot just springing from the acorn, and pushing its way through the hardy soil not particularly adapted to the tenderness of the youthful twig, but to the magnitude and vigour of the princely oak.

"It is an infant struggling in its cradle, whose mighty and majestic manhood, no troubles or convulsions shall weaken; over whose immortal perfections death and destruction shall never prevail. The astronomer, as well as the prophet has declared that its various parts are advancing to the final conflagration, when the elements shall melt with fervent heat; when the Heavens shall pass away as a scroll; and a new Heaven and a new Earth shall arise to a perfect and endless existence."

*SCHENECTADY JULY 26, 1823.*

We are informed on good authority, that the author of the beautiful translation from Horace, in the last No. may be fairly claimed by the "Mohawks." That, although the author is now residing in New-York, the vale of the Mohawk had the honor of producing and raising him. Ill health obliged him lately to abandon his studies, and betake himself to mercantile pursuits. 'Twere a pity if the notes of so sweet a singer, must be lost forever, to his country and to fame.

Monday, Tuesday, and Wednesday of this week, have formed a literary gala. On Monday afternoon, was delivered a funeral oration in memory of the untimely decease of ——— Allison, a member of the Delphian Institute of Union College. In the evening was delivered before the Pi Beta Phi Society of U. C. an oration on Political Science, by A. C. PAIGE, A. M. On Tuesday afternoon, DE WITT CLINTON, delivered a scientific discourse before the New York Alpha of the Phi Beta Kappa Society, a banquet of the choicest viands, which we have the happiness to announce will be speedily spread before the public, "in gude black prent," as Burns says. In the evening was the Junior Exhibition, in the following order:—

Chivalry, an Essay—by W. L. Morris.

Napoleon and Charles 12th compared, an essay—by G. W. Howard.

A glance at the times, an essay—by C. Arms.

Influence of Genius, an essay—by J. B. M'Crea.

The influence of Woman, an essay—by J. C. Watrous.

A Poem, by J. W. Curtis.

On Wednesday the Commencement in U. C. in the following order:—

*Morning—10 o'clock.*

PRAYER.

1. Latin Oration—by John Garritson.
2. The influence of Hope, an Oration—by Edward S. Riggs.
3. The love of Glory, an oration—by Robert Bigelow.

MUSIC.

4. The progressive improvement of the human mind, an oration—by Jesse D. De Graff.
5. Greek Oration—by Elias B. Cannon.
6. Violation of National Law with respect to the American Aborigines, an oration—by Joseph Pierson.

MUSIC.

7. Political Influence of Christianity, an oration—by Isaac W. Bishop.
8. Influence of Government and Literature on National Character, an oration—by L. F. Hitchcock.
9. Craniology, an oration—by Henry A. Rundle.

MUSIC.

10. The effect of an ill-directed imagination, an oration—by John A. Clark.
11. Hebrew oration—by Thomas M. Drake.
12. Napoleon, a Poem—by David Brewster.
13. The Scottish character, an oration—by Salem Dutcher.

*Afternoon—3 o'clock.*

MUSIC.

1. Latin oration—by Henry V. D. Johns.
2. Moral Discipline, an oration—by Harvey Hayes.
3. Modern Greece, an oration—by Jno. A. Lott.

MUSIC.

4. Formation of National Character, an oration—by John S. Stone.
5. Death preferable to life with dishonour, an oration—by John Nott.
6. An Eulogy on Gen. Wm. Eaton—by Ezekiel Lovejoy.

MUSIC.

7. Power of conscience, a Poem—by Benjamin Nott.
8. Public Spirit in Free Governments, an oration—by R. W. Russell.
9. The influence of the Gospel, a Poem—by Hiram P. Goodrich.

MUSIC.

**DEGREES CONFERRED.**

PRAYER.

We have been visited by an unusual throng of strangers, many of them of the highest distinction, who appeared highly interested and expressed themselves well satisfied—bating the crowding and jostling occasioned by want of room. The Gov. and Lieut. Gov. were present.

The degree of A. B. was conferred on 62 young gentlemen, members of the senior class, in Union College, and the honorary degree of A. B. on Charles Hazard. The degree of A. M. was conferred on an alumnus of

Columbia College, on Wm. Burritt, Esq. of Geo. on an alumnus of Princeton College, and on 20 graduates of Union College. And the honorary degree of A. M. on the Hon. E. Root, Lt. Gov. N. Y. the Rev. James Murphy, and James Youngs. The degree of D. D. was conferred on the Rev. Nathaniel W. Taylor, of N. Haven, Ct. and on the Rev. Jonathan Wainwright, and the Rev. Wm. McMurray, of New-York.

Too much cannot be said in commendation of Dr. Hastings and his choir, who favoured us with the first rate performance of some of the finest pieces of music in vogue. We wished to have heard among the rest, "Thou art, O God!" or as it is sometimes designated, "All things fair and bright." The most fastidious, however, could not but be pleased with what was selected.

At the anniversary meeting of the New-York Alpha of the Phi Beta Kappa Society, held at the Philosophic Hall in Union College, on the 22d inst. the following gentlemen were elected officers for the ensuing year.

Rev. THOMAS M'AULEY, D. D. *Pres't.*

" JOHN CHESTER, D. D. *Vice Pres't.*

" ANDREW YATES, D. D. *Corres. Sec'y.*

" ELIPHALET NOTT, L.L.D. *Jud. of Com.*

" ALONZO POTTER, A. M. *Treasurer.*

JOEL B. NOTT, A. M. *Secretary.*

GILES F. YATES, Esq. A. M. *Register.*

His Honor Chancellor KENT was elected Orator for the next anniversary, and his Honor AMBROSE SPENCER, his secundus.

Extract from the Report on the state of Religion, by the General Association of Connecticut.

The past year has not been destitute of evidence, that the Most High delights to bless and build up his church. The General Association, cannot indeed tell of those extensive effusions of special divine influence, since their last meeting, which they were permitted to mention two years ago; God has by no means left himself without a witness. Revivals of religion have been considerably numerous, and have been marked by signal displays of the power and grace of Zion's King. In the county of Fairfield, the towns of Greenwich, New-Canaan, Norwalk, Fairfield and Reading have shared in the special influence of the Holy Spirit, and about two hundred and fifty have been united to the visible people of God. In the county of Litchfield, the town of Sharon has been visited by a revival of uncommon power and extent. One hundred and twelve have already made a public profession of faith in the Redeemer, and the work still continues. But the most interesting display of the grace which brings salvation, during the past year, has been witnessed in a little cluster of towns in the counties of Windham and Tolland, where

the meeting of the General Association in June last, evidently had considerable influence in preparing the minds of the people for the attention to their spiritual interests, which has been experienced. From Tolland the good work spread during the subsequent season of autumn, winter, and spring, embracing in its progress both societies in each of the towns of Coventry and Mansfield, and the first society in Lebanon. In all these places, the work has been about equally extensive, and apparently productive of about equal good to the souls of men. In some of them it has been attended by a degree of rapidity and power, which has hardly been before known within our limits. The progress of salvation was truly wonderful and glorious. As the devout beholder witnessed the manner in which the conquests of the Redeemer were multiplied, it was strongly impressed on his mind, that all which man could do was to stand still, and see the salvation of God. Though the work of conviction and conversion was thus rapid, it was evidently genuine. The many hundred converts, who have become its subjects, after a lapse of several months, with very few exceptions, appear to stand fast in the liberty of the gospel. In Somers and Tolland, about two hundred and twenty have already been united to the congregational church.— In many of the instances above mentioned, the revival of religion has put a new aspect on the face of society. It has a most auspicious bearing on the future interest of the Redeemer's kingdom, from the fact that the subjects are principally among the rising generation. The change recently witnessed in this class of the community is surprisingly great. In these congregations, most of those who are esteemed the flower of the youth—the first in education and in influence—may be seen sitting together, in heavenly places in Christ. Those who, a short time since, were accustomed to meet for vain amusements, now meet for prayer, and religious conversation, and to sing praises to God. Several of our pastors and churches may well unite with joyful acclamations in saying, "The Lord hath done great things for us, whereof we are glad." In a few other places besides the above, in different parts of the state, a degree of special religious excitement has existed, and partial accessions have been made to the church. In some, revivals are now in progress, or hopefully commencing. Among these may be numbered the town of Kent, the first society in Chatham, and the society of Ridgebury.

### Weekly Summary.

DOMESTIC.

On Friday evening, the 18th inst. a child of Mr. Caton's of Utica, between three and four years of age, fell into the canal and was drowned.—*Gaz.*

*Fire.*—A disastrous fire occurred at Philadelphia, on Wednesday the 16th inst. It commenced about 3 o'clock in the afternoon, in some stables in Third-st. near Callowhill-st. and the houses being all frames, the progress of the fire was not arrested for several hours. Six two story frame houses in Callowhill-st. five frame houses in Kunckel-st. together with all the back buildings were destroyed. The loss is very considerable.

*Incendiariness.*—An attempt was made on the 17th inst. to set fire to a shed in Cherry-st. N. Y. The watchman discovered the fire and extinguished it. A box of matches and phosphorous was found near the premises. This is a second attempt.

*Launch.*—The ship *Herald*, of 500 tons, was to have been launched on the 19th inst. at the ship yard of Messrs. S. & F. Picketts, near Corlear's Hook, N. Y. This ship in point of model, workmanship and materials is said to be equal to any built at that port.

## FOREIGN.

*France and Spain.*—Accounts are very contradictory according to the sources from which they come. The fact appears to be, however, that though the French have entered the Spanish capital, the Spaniards are victorious in fight and confident of ultimate success.—It should be remembered that they are still in possession of the principal strong places of their country, particularly the fortresses of Pampeluna and St. Sabastian, which are alone capable of withstanding, for a long seige, the whole hosts of France. Americans should not be led into the same erroneous conclusions in relation to the affairs of Spain as some honest Europeans were with regard to our own country, when the city of Washington was taken during our last war. Napoleon also took Madrid—but he did not conquer Spain. Of the 100,000 French who entered Spain, 50,000 are at Madrid and must there remain if they would keep possession. 50,000 appears to be a constant and successful guerrillas—who respects, to Their mo my in at the m

against fitting out vessels for warlike purposes in behalf of any foreign power.

His Britannic Majesty has approved of the appointments on the part of the U. S. of Mr. Thos. W. Fox as consul at Plymouth; and of Mr. Robert R. Hunter as consul at Cowes.

## Useful.

*Sheep.*—A writer says, "In folding sheep, I recommend farmers to increase the size of their folds, and let the sheep lie two nights in the same fold, instead of one. The land is benefitted by it, and the hurdles last longer, from not being so frequently moved; and it saves the shepherd a deal of time that may be more usefully occupied in attending to his flock. Where sheep live hard, they never ought to be confined at any season of the year, without being attentively fed."

*Useful discovery.*—Mr. John Meer, of Philadelphia, is stated to have discovered a method, by chemical process, of hardening a soft argillaceous stone, of little use or value as it comes from the mine, so as to give it *any degree* of hardness suitable for sharpening all the different kinds of instruments that require a very fine sharp edge; such as Razors, Gravers, Surgeon's Instruments, &c.

*Effectually to destroy bed bugs.*—Take two ounces of quicksilver and the whites of two eggs, or in this ratio for a larger or smaller quantity. Beat the quicksilver and the whites together, until they become a froth. With a feather then apply the compound thus formed to the crevices and holes in your bedsteads. This done once or twice a year, will prove effectual. An old remedy, but a sure one.

*To preserve grain, &c. from mice.*—Mr. Macdonald, in the Hebrides, has considerable

## Poetick Department.

From the "Deed of Gift."—BY S. WOODWORTH.

*Moreland.*—Silence, magpie! nor provoke me farther. On one hand is presented a sober husband, a splendid fortune, and a father's blessing; on the other, a vagabond lover, unpitied poverty, and the curse of disobedience.—Consider well before you decide, for the decision, when once formed, will be final and irrevocable.

*Mary.*—Nay, my dear father!

*Moreland.*—No reply, for I will hear none. Think on what I have said, and decide wisely.—[*Exit.*]

*Mary.*—I shall decide wisely by deciding justly, and George Barton has my irrevocable vow of love and constancy. Heaven is my witness, that I have ever been an affectionate and dutiful child; and the unjust malediction of an avaricious father can never crush a heart that is conscious of the purity of its intentions. On this point alone our sex can claim a prerogative, which even a parent has no right to infringe. It is the magna charta of Heaven, and to Heaven I am willing to appeal for a justification of my conduct.

SONG,—*Air, Fill the Bumper fair.*

While each freeman's son,  
Boasts of rights a plenty,  
Daughters have but one,  
E'en at one-and-twenty.  
'Tis the right to choose  
Tom, or Dick, or Harry,  
Whom we will refuse,  
Which we mean to marry.

'Tis our charter'd right,  
Nature's hand has penned it,  
Let us then unite,  
Bravely to defend it.

While our fathers fought,  
For our Independence,  
Patriot mothers taught  
This to their descendants—  
"Daughters, guard and save,  
"Rights too dear to barter,  
"Spurn the name of slave,  
"Freedom is your charter.

"You've the right to choose,  
"Tom, or Dick, or Harry,  
"Whom you will refuse,  
"Which you mean to marry."

... bliss

## THE FALL OF BEAUTY.

From a dramatic tale, entitled 'The Hunting of Badlewe,' the unknown author of which the critics almost venture to rank with Shakspeare.—The following beautiful incident is narrated, to warn the unsuspecting maid of her lover's base designs.

Once on a lovely day—it was in Spring—  
I rested on the height of that dread cliff,  
That overlooks old Sterling. All was gay:  
The birds sang sweet; the trees put forth their leaves  
So pale, that in the sun they looked like blossoms;  
The wild thyme and the violet decked the sward  
On which I lay, scenting the air with sweets.  
Some children wandered careless on the hill,  
Selecting early flowers. My heart rejoiced,  
For all was glad around me. One sweet maid  
Came tripping near, eyeing, with gladsome smile,  
Each little flower that bloomed upon the hill:  
Nimble she picked them, minding me of the swan  
That feeds upon the waste. I blest the girl!  
She was not maid nor child; but of that age,  
'Twixt both, when purity of frame and soul  
Awaken dreams of beauty drawn in heaven.  
Deep within a little den, within the cliff,  
A flowret caught her eye—it was a primrose,  
Fair flaunting in the sun. With eager haste,  
Heedless of risk, she clamber'd down the steep,  
Pluck'd the wish'd flower—and sigh'd! for when she saw  
The depth she had descended, then she woke  
To sense of danger! All her flowers she dropt,  
And tried to gain the height: but tried in vain!  
I hastened to her rescue; but—alas!  
I came too late!

ANNA.—O God! and did she fall?

RAN.—Yes, lady; far, far down the rocks below,  
Her lovely form was found at rest!  
I saw her in mid air, fall like a seraph  
From out of the firmament. The rooks and daws,  
That fled their roost in thousands at the sight,  
Curtain'd her exit from my palsied eye  
And dizzy brain. O! never will that scene  
Part from my heart! when'er I would be sad,  
I think of it.

## Masonic Calendar.

Some errors having occurred in the Calendar of the 1st No. we republish the following, corrected.

... LODGE, NO. 8—Schenectady.

A. Mann, S. W.—John Holman,

—John M<sup>c</sup>Michael, Treas.

... of every month during

Albany.

King.—Wel-

the host.

R. A.

nger,

w-